

A few apiscunt
TRVE COPY OF
CERTAIN PASSAGES

OF THE

Lord Arch-Bishop of
CANTERBVRY
HIS SPEECH SPOKEN
on the Scaffold on Tower-Hill
immediatly before his Death

JAN. 10. 1644.

Lib. of Thom. Barlow & C. Reg. X.



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1. *Leucostoma* *luteum* (L.) Pers. *Lamiales*
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Good People,

 His is an uncomfortable time to Preach, yet I shall begin with a Text of Scripture, *Heb 12.*
2. *Let us runn with Patience that race which is set before us, looking unto Jesus the Author and finisher of our Faith, who for the Joy that was set before him, endured the Croffe, despising the shame, and is set downe at the right hand of the throne of God.*

I have been long in my Race, and how I have looked to Iesus the Author and finisher of my Faith, He best knowes: I am now come to the end of my Race, and here I find the Croffe, a death of shame, but the shame must be despised, or no comming to the right hand of God; Iesus despised the shame for me, and God forbid but I should despise the shame for Him; I am going apace (you see) towards the Red-Sea, and my feet are now upon the very brink of it; an Argument, I hope, that God is bringing me to the Land of Promise, for that was the way through which he led his People: But before they came to it, He instituted a Passover for them, a Lambe it was, it must be eaten with sowne Herbs. I shall obey, and labour to digest the sowne Herbs, as well as the Lambe, For I shall remember it is the Lord's Passover; I shall not think of the Herbs, nor be angry with the hand that gathereth them; but look up only to Him which instituted that, and governes these; For men can have no more power over me then what is given them from above. I am not in love with this passage, through the Red-Sea, for I have the weaknesses and infirmities of flesh and blood in me; And I have prayed, as my Saviour taught me, *as transiret Calix iste, that this Cup of Red-wine might passe from me:* But if not, God's will (not mine) be done, and I shall most willingly drinke

Exod. 12. 8.

Joh. 19. 11.

Luk. 22. 42.

*of this Cup as deep as He pleases, and enter into this Sea, yet
and passe through it, in the way that he shall lead me.*

But I would have it remembred (Good people) that when Gods Servants were in this boisterous Sea, and Aaron among them, the Egyptians which persecuted them (and in a manner drove them into that Sea) were drowned in the same waters, while they were in pursuit of them; I know my God whom I serve, is as able to deliver me from this Sea of blood, as he was to deliver the three Children from the Furnace; and (I most humbly thank my Saviour for it) my Resolution is now as theirs was then; They would not worship the Image the King had set up, nor I the Imaginations which the People are setting up; I will not forsake the Temple and truth of God, to follow the bleating of Jeroboams Calfe in Dan or in Bethel. As for this People, they are at this day miserably misled, (God of his mercy open their Eyes that they may see the right way) for now the Blind doe lead the Blind, and if they goe on, both will certainly fall into the ditch. For my selfe, I am (and I acknowledge it in all humility) a most grievous sinner many wayes, by thought, word, and deed, and I cannot doubt, but God hath mercy in store for me (a poore Penitent) as well as for other sinners. I have now, upon this sad occasion, ransacked every corner of my Heart, and yet (I thank God) I have not found (among the many) any one sinn which deserves death by any known Law of this Kingdome; And yet hereby I charge nothing upon my Judges; for if they proceed upon Proofe (by valuable witnessies) I or any other innocent, may be justly condemned; But (I thanke God) though the weight of the sentence lyes heavy upon me, I am as quiet within, as ever I was in my life. And though I aip not only the first Archbishop, but the first man that ever dyed by an Ordinance of Parliament, yet some of my Predecessors have gone this way, though not by this meanes; For Elphegus was hurytled away & lost his head by the Danes; Symon Sudbury was beheaded in the fury of Wat Tyler & his fellows; & long before these, St John Baptist had his head dancend off by a lewd woman; And St Cyprian, Archbishop of Cartbage, submitted his head to the persecuting Sword. Many Examples

(great

Dan. 3.

Luk. 6. 39.

(great and good) and they teach me patience; for I hope my Cause in Heaven will looke of another dye then the colour which is put upon it here. And some comfort it is to me, not onely that I goe the way of these great men in their severall generations, but also that my Charge (as fowle as it is made) looks like that of the Jewes against St. Paul (*Act. 25.*) For he was accused for the Law and the Temple, that is, the Law and Religion; And like that of St. Stephen (*Act. 6.*) for breaking the Ordinances which Moses gave, that is, Law and Religion, the holy place and the Law (*vers. 13.*) But you'll say, doe I compare my selfe with the integrity of St. Paul and St. Stephen? No, farre be it from me; I onely raise a Comfort to my selfe, that these great Saints & Servants of God were laid at in their severall times, as I am now. And it is memorable, that St. Paul who helped on the Accusation against St. Stephen, did after fall under the very same Accusation himselfe. Yes, but heres a great Clamour that I would have brought in Popery; I shall Answer that more fully by and by; In the meane time you know what the Pharisees said against Christ himselfe, *If we let him Joh. 11. 48. along all men will believe in him, Eventient Romani, and the Romanes will come and take away both our place and Nation.* Here was a Causelesse Crye against Christ, that the Romanes would come; And see how just the judgement of God was; they crucified Christ for feare the Romanes should come, and his death was it which brought in the Romanes upon them, God punishing them with that they most feared: and I pray God, that this Clamour of *Eventient Romani* (of which I have given no cause) help not to bring them in; for the Pope never had such a Harvest in *England* since the Reformation, as he hath now upon the Sects and Divisions that are amongst us. In the meane time *by Honour and dishonour, by good report and evill report, as a deceiver and yet true, am I passing through this world, 2. Cor. 6.8.--- Some other particulars I thinke not amisse to speake of.*

And first, for His Sacred Majestie, the King our gracious Soveraigne; He also hath bin much traduced for bringing in of Popery, but on my Conscience (of which I shall give God a very present account) I know Him to be as free from this Charge, as any man living; and I hold Him to be as sound a Protestant

testant (according to the Religion by Law established) at any man in this Kingdom ; And that He will venture His Life as farre, and as freely for it; and I think I doe, or should know, both His affection to Religion, and his grounds for it, as fully as any man in England.

The seconde particular in concerning this great and Populous City, (which God blesse.) Here hath beene of late, a fashion taken up, to gather hands, and then goe to the Great Court (the Parliament) and clamour for Justice ; as if that great and wise Court, before whom the Causes come, (which are unknowne to the many) could not, or would not doe Justice, but at their appointment. A way, which may endanger many an Innocent man, and plucke his blood upon their own heads, and perhaps upon this City also : And this hath beene lately practised against my selfe ; the Magistrates standing still, and suffering them openly to proceed from Parish to Parish without Check; God forgive the Abettors of this (with all my heart I begge it) but many well meaning People are caught by it. In St. Stephens case, when nothing else could serve, they stirred up the People against him ; and when Herod had killed St. James, he would not venture on St. Peter, till he found how the other pleased the People. But beware you that cry so much for Justice, lest when you cry for your selves you have nothing but Injustice. Take heed, take heed of having your hands full of blood, for there is a tyme (best knowne to Himselue) when God (above other sinnes) makes Inquisition for blood, and when that Inquisition is on foot, the Plaineast tells us, That God remembers (that's not all) He remembers and forgets not the Complaints of the Poore, that is, him whose blood is shed by oppression, w^rf. &c. take heed of this ; It is a fearfull thing to fall into the hands of the living God, but then especially, when he is making Inquisition for blood ; And (with my Prayers to avert it) I doe heartily desire this City to remember the Prophesy that is expressed, Jer. 26. 15.

The third particular is the poore Church of England. It hath flourished and beene a shelter to other neighbouring Churches when stormes have driven upon them. But, alas, now 'tis in a storme it selfe, and God only knowes whether, or how it shall get out; and (which is worse then a storme from without)

A.C. 6. 12.

A.C. 12. 3.

Ifa. 1. 15.

Pl. 9. 12.

Heb. 12.

out) it's bosome like an Oake cleft to shivers with wedges made our of its own body , and at every cleft, Prophaneness and Irreligion are entering in , while as *Proph. speaks* (in his second Book *De vita contemptu, cap. 4.*) *Men that introduce prophaneness are cloaked with the name of Imaginary Religion;* for we have lost the Substance & dwell too much in Opinion, and that Church which all the Jesuits could not ruine, is fallen into danger by her owne.

The last particular (for I am not willing to be long) is my selfe; I was borne and baptiz'd in the bosome of the Church of *England* established by Law; in that profession I have ever since lived, and in that I come now to dye ; what Clamours and Slaunders I have endured, for labouring to keep a Conformity in the external service of God , according to the Doctrine and Discipline of the Church, all men know, and I have abundantly felt.

Now at last I am accused of *High Treason* in Parliament : a Crime which my soule ever abhorred ; this Treason was charged to consist of two parts , *An endeavour to subvert the Laws of the Land, and a like Endeavour to overthrow the true Protestant Religion Established by Law.* Besides my answers which I gave to the several Charges, I protested my Innocency in both Housas. It was said. Prisoners protestations at the Barr must not be taken , I can bring no other witness of my heart and the intentions thereof; I must therefore come now to it upon my Death, being instantly to give God an accourt for the truth of it; I doe therefore here in the presence of God and his holy Angels, take it upon my death, That I never endeavoured the subversion either of *Law or Religion;* and I desire that you would all remember this Protestation of mine for my Innocency, in these , and from all Treasons whatsoever whereof I would not for all the World be so guilty as some are. I have beene accused likewise as an Enemy to Parliaments, Noz, I understand them, and the benefit that comes by them, too well, to be so; But I did dislike the misgovernment of some Parliaments many wayes, and I had good reasons for it, *Carnapio optimi est possima,* and that being the highest Court, over which no other hath Jurisdiction, when Thar is misinformed or misgoverned, the Subject is left without all remedy;

medy. But I have done, I forgive all the World, all and every of those bitter Enemies which have persecuted me, and humbly desire to be forgiven of God first, and then of every man; and so I heartily desire you to joyn in Prayer with me.

O Eternal God and mercifull Father, look downe upon me in mercy, in the Riches and fulnesse of thy mercies look upon me; but not till thou hast rayled my sinnes to the Croffe of Christ, not till thou hast bathed me in the blood of Christ, not till I have bid my selfe in the wounds of Christ: that so the punishment due unto my sinnes may passe over me. And since thou art pleased to try me to the uttermost, I humbly beseech thee to give me now in this great instant, full Patience, proportionable Comfort, and a heart ready to dye for thy Honour, the Kings happiness, and this Churche's preservation. My zeale to these (farre from Arrogancy be it spoken) is all the sinne (humane frailty excepted and all incident thereto) which is yet knowne to me in this particular, for which I now come to suffer; I joy in this particular of Treason; but otherwise my sinnes are many and great. Lord pardon them all, and those especially (whatsoever they are) which have drawn down this present judgment upon me: and when thou hast given me strength to beare it, doe with me as seemes best in thine owne eyes, Amen. And that there may be a stopp of this Issue of blood, in this more then miserable Kingdom, O Lord I beseech thee, give grace of Repentance to all Blood-thirsty people; but if they will not repent, O Lord, Confound all their devices, Defeat and frustrate all their Designes and Endeavours, which are or shall be contrary to the Glory of thy great Name, the truth and sincerity of Religion, the establishment of the King and His Posterity after Him in their just Rights and Preuileges, the Honour and Conservation of Parliaments in their just power, the perseruation of this Poore Church in its Truth, Peace, and Patrimony, and the settlemens of this distracted and distressed People under their ancient Lawes, and in their native Liberties. And when thou hast done all this in moore mercy for them, O Lord, fill their hearts with thankfulness, and Religious dutiefull obedience to thee and thy Commandments all their dayes: So Amen, Lord Iesu, Amen, and receive my Soule into thy Bosome, Amen. Our Father which art in Heaven, &c.